



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

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NO. 3.

NOTICE.

The fiscal year of this Society closes on Saturday, the 31st day of March, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.*

Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Assistant Treasurer at the Bible House, or through the Society's District Superintendents. The annual reports of auxiliaries should be sent also, and any information concerning the decrease of life members and directors or their change of residence, that the proper corrections may be made before printing the Annual Report.

FOURTH RE-SUPPLY OF THE UNITED STATES.

The important work undertaken by the Board of Managers of the American Bible Society, the re-supply of the whole of the United States with the Scriptures, involved a large amount of preliminary labour, both on the part of the various committees and the officers of the Society. The most efficient methods for the accomplishment of this work had to be considered, and the field districted so as to obtain the best possible results. Plans had to be submitted to the Board for their approval and adoption, so that while the ordinary work of the Society was being prosecuted as usual for the first five months of the present fiscal year, it was not till September that this special work was fully inaugurated. Many of the auxiliaries to which circulars were sent in June, 1882, are now engaged in the can-

vass of their fields with very encouraging results. Reports have already been received from some of these auxiliaries, showing that by their agents and volunteer workers 111,906 families have been visited; 14,535 of these were without the Bible, and 8,104 were supplied, besides 6,944 destitute individuals.

From September 1st, 1882, to March 1st, 1883, two hundred and seventy colporteurs have been commissioned by the Board to labour in twenty-five States and three Territories. Twenty-six of these colporteurs have already retired from the work. Twenty-one counties have been reported as thoroughly canvassed.

Although the severity of the winter, both North and South, has greatly interfered with the work, so that it had to be prosecuted under special difficulties, and the colporteurs have suffered much from exposure, and many of them have been for a time laid aside by sickness, yet the combined results are very encouraging.

From the beginning of the present fiscal year to January 31st, the colporteurs have visited 288,718 families. Of these 45,034 were found without a complete copy of the Scriptures in their homes, and 35,242 of them were supplied by sale or gift, besides 19,996 destitute individuals; 125,810 copies of Scriptures were sold, of the value of \$46,521 76, and 37,339 donated, of the value of \$9,096 41; making a total of 163,149 copies, the value of the same being \$55,618 17. The salaries and expenses of the colporteurs have amounted to \$40,321 66. It thus cost the Society a little less than fourteen cents for every family visited, and about twenty-four cents for every copy of Scriptures put in circulation. The work in the Territories where the population is very sparse has very much increased the ratio of expenditure. With the large number of men now in the field far greater results are expected, as soon as the floods have subsided and the roads have again become passable.



*A SABBATH IN THE OLD MORAVIAN TOWN  
OF SALEM, N. C.*

Many delays on account of the heavy fall of snow in Virginia, made me twelve hours later than I had thought to be at this most interesting place, where I had engagements on the second Sabbath of the year. Dr. Rondthaler, the pastor of the Moravian Church, whom I had known in other days, met me at the station and took me to his hospitable home, but it was midnight ere we were well warmed before his bright hickory fire. The Moravians always awaken my profound respect and heartfelt regard. The simplicity of their trust in Christ, their quiet and cheerful home life, their "love feasts," their peculiar services in "God's acre" on Easter morning, and, more than all, their unparalleled missionary labours, have charms for me to which I gladly yield.

The Sabbath came, full of sunshine; the air was crisp and clear. It had been arranged that I should occupy the Moravian pulpit in the morning, and address a union Bible meeting in the Winston Methodist Episcopal Church, South, in the evening. Dr. Rondthaler permitted me to talk to the children of his coloured school in the afternoon, and it proved a very great pleasure.

The American Bible Society has bestowed hundreds of thousands of volumes upon the freedmen of the South, and is still making large grants to the children of the freedmen. This generous action is fully appreciated by the majority of Christian people who are labouring to elevate the African race. If the negroes had everywhere as kind and wise friends as are the Moravians, to show them how to use the Bible, the difficulties of the problem which our nation must solve would be materially diminished. Having addressed children in more than twenty-five different States of the Union, I can truly say that I never found a school of whites or of blacks in the North or the South which gave more prompt and more intelligent responses to the questions which, in my informal talk, were put to them.

The Bible meeting in the evening was declared to be a great success. In so far as the audience was concerned it was certainly all that could be desired, for the house was crowded to the overflow. The simple statement of the policy and work of the American Bible Society seemed to awaken hearty and intelligent interest on the part of those who were present.

On Monday I made a visit to the venerable academy which is furnishing a Christian culture under most benign auspices to a large number of young ladies, the mothers and grandmothers of some of whom were educated in the same halls, and also to a coloured school sustained largely by the Society of Friends. Both institutions are doing good work. I took the evening train for points still further South, thankful that

I had been permitted to spend a Sabbath with Brother Rondthaler and his people in Salem.

A. S. H.

**ISRAEL'S MESSIAH.—THE LIVING AND THE WRITTEN WORD.**

BY REV. ADOLPH SAPHIR.

When Jesus said to the woman of Samaria, "Salvation is of the Jews," he announced a fact which explains the history of the kingdom of God and the peculiarity of the Scripture. Jesus is of Israel, and to Abraham's seed belong the oracles of God. The written word was given to the Jews, and the essential eternal word was made flesh, and was born of the Virgin Mary, the daughter of David. God has thus connected from all eternity, and in a necessary and inseparable manner, the word, who is the brightness of his glory, and the express image of his person; Israel, his chosen nation; the oracles or Scripture; and Jesus, the Son of God and man. As the word was with God, and the centre of the divine counsel, as the word became the centre and medium of creation, so the word was set apart to be the centre of redemption, and the centre of the future glory and inheritance.

This great plan of God, while it had the Son of God for its centre, had Israel, as it were, for its immediate and primary circumference. God selected Israel as the garden in which the blessed Branch should appear. From all nations he separated Israel, that out of them should come the Redeemer and Saviour of mankind. And as Israel was chosen in Christ, and for Christ's sake, so their whole history and education were according to that great object. More than this, Christ the word was in reality the spirit of the nation, moulding their history and character; he was their true life; whence it is easily understood that since their rejection of Jesus they are dead. (Ezek. xxxvii.)

The Scripture, which is the testimony of God's dealings in mercy as a Saviour, could therefore not originate anywhere else but among the Jews. It was according to the divine plan that Jesus should be of Israel, and likewise the Scripture must needs be Jewish.

Between Jesus and the Scripture there is therefore the most striking resemblance; a resemblance which must subsist where there is the same source and method of life. Both are revelations of God; *human and divine, Jewish and catholic.*

When people saw Jesus and heard him teach, their first impression was, that they knew him as man. They knew his mother, and brothers, and sisters. They knew that he was from Nazareth. They had seen him with Joseph, the carpenter. His true, real, humble humanity was not concealed; on the contrary, in all simplicity, undisguised, unadorned, without an attempt to invest himself in appearance, manner, speech, with anything imposing or mysterious, Jesus lived, spake, and walked as man. And this very simplicity struck people, and they spoke of it as if it was against the claim of a peculiar divine mission. So truly did the Son of God take upon him the form of a servant, that it was necessary for him to say even to John the Baptist, "Blessed is he that is not offended in me."

It is so with the Bible. The style of this book is human, more especially Oriental. Men say—Is not this a human book? Is it not Eastern in



language, diction, thought, and imagery? Do we not meet its brothers and sisters, books of cognate tribes? The human element, or rather aspect, is very prominent. The Bible consists of historical books, records of events, narratives of families, notes of genealogies, and statistics of tribes and wars. Part of it is like a diary, which the nation kept of its experiences, interspersed with all kinds of detail, which would not interest a stranger. The Bible contains poetry, parables, riddles, maxims, letters—every variety of human composition. But this human character in no way militates against its divine origin. It was God's gracious purpose that the word should become flesh. Jesus was true man and very God. The Bible is in the form of a servant, human, yet divine in its origin, truth, and power.

Jesus was not merely man: He was a Jewish man; he belonged to Israel. We have already seen that this was according to God's idea. But it may be necessary to add, that Jesus never gave up the divine thought of Israel's priority and peculiar position in the kingdom of God. While he protested against the traditions of men, against Pharisaic pride and narrowness, he confirmed the promises made unto the fathers. (Rom. xv. 8.) He spake of Jerusalem as the city of the great King, of the times of the Gentiles, and of Israel's future return to him; and in the full possession of the Spirit, he anticipated the time when every jot and tittle of the law and prophets shall be fulfilled. Jesus was the true Israelite. His nationality is apparent throughout. Israel, the chosen nation, the servant of God, the nation of priests unto God, finds its true exponent and fulfilment, flower and perfect fruit, in Jesus, even as he is the spirit and root of Israel, root and Lord of David.

And for this very reason is Jesus the man for all men of all nations. For the only centre of catholicity is Jerusalem. The Jews were chosen to be a nation separate, but in order to bless all mankind; Israel is to be the centre of light and blessedness for all people; the purpose of their election is universal; the secret aim of their isolation is expansion; the very joy and glory of their destiny is a world-wide influence. Jesus as the King of the Jews, Jesus as the true Israel, is appointed to draw all men and to rule all men.

As it is with Jesus, so it is with Scripture. It is Jewish and universal. Universal, not in spite, but in virtue, of its Jewish character. In order to be universal, it must not be Paganised or Gentilised, or stripped of its Jewish character. Its Jewish character is not a garment in which it is accidentally clothed; it is the body which the spirit, according to God's plan, has prepared. Eliminate the Jewish character, and you lose the essence: Christ and Christ's thoughts are Jewish, and that according to God's plan.

The Pagan and Gentile element in the Church has, to a very great extent, been the source of theoretical heresy and practical apostasy. And not even the Reformation has entirely got rid of the Gentile, though it freed itself nearly altogether from the Pagan element. Shem is to give room to Japheth; not Japheth to modify Shem. The facts and doctrines of the evangelists and apostles are Jewish; not otherwise can they be truly understood.

The Messiah, the sin-bearing Lamb, the blood of Jesus Christ and its efficacy, the kingdom of Israel, all the great, substantial, and glorious

truths of the so-called "New Testament," have been often converted into Japhetic abstractions, in the well-meant hope of making them thereby accessible, plausible, and practical, to the Occidental mind. But in reality the offence of the cross is the ultimate source of this procedure. "Salvation is of the Jews;" and to Gentilise (Platonise) Jewish facts and ideas, is to falsify the gospel, in order to please the Greeks who desire wisdom. Our theology (even that of believers) is far too abstract, unhistorical; looking at doctrines logically, instead of viewing them in connection with the history of the kingdom and the Church. It is Japhetic, not Shemitic; it is Roman, logical, well-arranged, methodized, and scheduled; not Eastern according to the spirit and method of Scripture, which breathes in the atmosphere of a living God, who visits his people, and is coming again to manifest his glory.

The Scripture is like Jesus Christ, because he is the Spirit of Israel, and Scripture is the record of Israel. Viewing thus the Scripture as an organic growth (not an aggregate, a stone; but a plant), many interesting facts are explained, of which I single out only three:—

First. Every part is complete, containing the seed, the germ; and though subsequent parts contain a much fuller unfolding of the germ, they do not render their predecessors superfluous or antiquated. Thus the whole gospel is in Genesis; even in Gen. iii. the Protevangelion contains the whole counsel of God in germ. More fully in Leviticus, more fully in David's Psalms, more fully in Isaiah's prophecy, more fully in Paul's epistles. As Israel developed and grew in stature and wisdom (or rather the revelation of Christ in Israel, for the nation always fell short of the glory of God), so the Scripture develops. It is not that something is added to the old stock (as another stone to a collection of stones), but the plant, the organism, the body, *grows*. Beautiful and benign arrangement of our great and blessed God! Abraham rejoiced, and David rejoiced, and Isaiah rejoiced, and Paul rejoiced; because to each there was given *all*, though on a different scale, in different degree and measure.

But though Paul possesses this whole more perfectly than David and Moses, does he throw aside David and Moses as a scaffolding is thrown aside when the building is finished? By no means: and, among many reasons, for this reason also—that in Genesis, and the Psalms, and the prophets, there is the revelation of a great comprehensive plan, the fulfilment of which reaches into the ages to come; so that without the previous portions of the word we, and future generations, cannot be perfect; there is much of this whole which yet remains to be unfolded, and manifested in reality and actual existence. Thus the Apocalypse returns to Genesis, and the eleventh chapter of Paul's Epistle to the Romans leads us back to Moses and the prophets.

If the Bible were like a collection of stones, we might select some and put aside others, as less valuable and beautiful; and although in such selection we might make great mistakes, we should still be in possession of something more or less complete. But the Bible is like a plant, and all its parts are not mechanically or accidentally connected, but organically united, and hence a law of life rules here; and he who reverts life will neither add nor take away from



the beautiful plant, which the Father hath planted in and through Christ by the Spirit.

Secondly. If the Bible is a plant, a growth, or body, there are portions which are inferior in importance, value, beauty, but none which can be separated from it, or in which the same blood, or sap, or spirit, does not live. No person denies that in the human body the lungs are more important than the limbs; the heart more essential to life than the eye; the eye a more delicate and noble part than the foot. Nobody asserts that a man would be killed if you cut off his hair or his nails. But there is a vital union of all the members. If you cut off my little finger I shall survive it, but it is *my* little finger you cut off, and it is a loss, a disfigurement. So with the Bible. It is not like a piece of cloth that you can clip and cut. It is a body, animated by one Spirit. Who would assert, that a chapter of names in the book of Chronicles is as important and precious as the third chapter of John's gospel? or that the account of Paul's shipwreck is as essential as the account of Christ's sufferings? But what we say is, that all Scripture is one organism, and that the same wisdom and love have formed the whole; and that down to every branch, and bough, and leaf, it lives and breathes, and is beautiful and good. And the reason why many historical, and statistical, and prophetic portions of Scripture seem to us unimportant and even unmeaning, is because we do not sufficiently live in the whole circle of divine ideas and purposes.

Thirdly. Christ being thus the Spirit of Scripture as well as the Spirit of Israel, the substance of Scripture throughout is himself. All divine revelations have Christ not merely for their mediator, but for their centre. We have not merely a succession of prophetic announcements of his coming, his work, and glory, but in all God's dealings with Israel he revealed himself to them in Christ. Abraham beheld the day of Christ; the Rock that followed Israel through the wilderness was Christ. In his love and sympathy, in his sufferings and faith, David was a type of the great shepherd-king, even as Solomon prefigured his glory and widespread dominion. Through all the festivals and sacrifices shone the light of God in Christ. That God would descend *from heaven to earth* was impressed on Israel by the constant appearance of God as angel or messenger, as angel of the covenant, angel, in whom is God's name; as God manifest, whom man can see face to face. And that *from earth*, from among Israel, would grow up before God one who was perfect, the servant of the Lord, filled with the spirit and the delight of the Father, a child born unto Israel, a son given unto them, and yet the "PELE," wonderful, counsellor, the mighty God, the everlasting Father, the prince of Peace; this also the prophets expressed. Christ was thus beheld in a twofold aspect (which it must have been difficult to combine), Jehovah coming down, and Israel's representative, the Son of the Virgin of Zion, ascending from earth to heaven. They expected the messenger of the covenant from above. They saw a man who was Jehovah's equal.

And as Christ's person was the substance of all Jewish history and Scripture, his sufferings were continually witnessed in word, type, and experience.

Christ and Israel are thus connected, and for

all ages. Scripture testifies of this Jehovah as Israel's David, in whom glory cometh to the nation, and salvation to the uttermost ends of the earth. For the view which is so prevalent, that Israel is a shadow of the Church, and now that the type is fulfilled vanishes from our horizon, is altogether unscriptural. Israel is not the shadow fulfilled and absorbed *in the Church*, but the *basis* on which the Church rests. (Rom. xi.) And although during the times of the Gentiles Israel, as a nation, is set aside, Israel is not cast away, because Israel is not a transitory and temporary, but an integral part of God's counsel. The gifts and calling of God are without repentance. Israel was chosen to be God's people, the centre of his influence and reign on earth in the ages to come. The Church in the present parenthetic period does not supplant them. The book of the kingdom awaits its fulfilment; and the Church, instructed by Jesus and the apostles, is not ignorant of this mystery.

This view explains many portions of the Scripture, and likewise explains why many portions are obscure—passages which refer not to the present dispensation, but to the kingdom of which all prophets bear witness.

In the book of the Church we see, rooted in Israel, and beginning at Jerusalem, the history of Jesus and of the body joined to him by the Spirit.

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## Foreign Department.

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FOREIGN CIRCULATION IN 1882.—Dr. Bliss reports that the circulation in the Levant Agency in 1882 exceeded 50,000 copies. In 1881 the circulation was 43,146, not including what were sold to the agents of British societies and distributed by them. The highest circulation ever before reported was 40,123.

Mr. Hamilton in Mexico reports that the circulation on his field in 1882 amounted to 2,453 Bibles, 16,685 Testaments, and 5,266 portions, the total number, 24,404, being almost double that reported the year before.

The Siam Mission of the Presbyterian Board report a distribution of 725 separate books of Scripture, most of which were given away.

In Japan the circulation in 1882 reached nearly to the high figures of the preceding year, if the number of pages is taken into account, 10,394,389, although the number of copies fell off from 68,798 to 38,439, because so many bought the entire New Testament instead of portions.

The Bible Society of France report that 25,250 Bibles, Testaments, and portions were circulated in 1882 at the expense of the American Bible Society.

Mr. Clark reports from Prague that no year since he has lived in Austria has furnished greater opportunity for successful work than that just closed.

GREECE.—A line from Athens brings word that the issues of the American Bible Society



in Greece have been greater the past year than ever previously. The year 1882 was the twenty-fifth year of Dr. Kalopothakes' mission labours, and during most of the quarter of a century he has been connected with the Bible work, sowing seed the fruit of which is ripening for eternity.

**LIBERIA.**—Mr. C. T. O. King, to whom a consignment of Scriptures was made last autumn, acknowledges their receipt and says the people are delighted to buy these precious books and pay for them with the national currency, and have shown their appreciation by buying already more than one hundred dollars' worth.

**SIBERIA.**—Mr. Prince writes of information received from the Siberian colporteurs as late as December 15th, at Krasnoyarsk, where they were meeting with success, although the weather was much against them, the snow being five feet deep and the mercury at 55° below zero, Fahrenheit. They had had some narrow escapes from freezing to death. Their sales were good; in one week a thousand copies. They want a new supply sent to Irkutsk. Wherever they go they are well received, and from one large village, where they were expected, the priest went out six or seven miles on the high road to meet them. Their stock of books is almost exhausted, but they still find as many applications as they can provide for. Their supply consists chiefly of New Testaments and Psalms. One of them had an offer of five roubles for his own copy of the Bible which cost only three and a half roubles.

#### CONCERNING GILBERT ISLANDERS.

The fourth edition of the New Testament in the language spoken on the Gilbert Islands has just been printed at the Bible House. This version was made by the Rev. Hiram Bingham, now of Honolulu, who went to the Islands as a missionary of the American Board in 1856, and reduced to writing the language of the natives. Some chapters of Matthew had been translated and printed as early as 1860. The New Testament translation was completed and printed at Honolulu in 1873, and this was followed by a second edition in 1878. The effect produced by this book on the lives of the people is illustrated by this touching letter from Mr. Loomis, dated at Yokohama, January 17, 1883:

**DEAR BROTHER:**—The American ship, *Northern Light*, came into port on the 14th, having on board five natives of the Gilbert Islands who were found in an open boat, six hundred miles from their home, in a starving and helpless condition. Seven of their number had died and been cast into the sea, and these would have lived but a short time longer had they not been rescued.

When taken on board the oldest of the group knelt and gave thanks to God for their deliverance, and all seemed overcome with joy and gratitude. A copy of the *New Testament* and many other books were in the boat with them.

All seemed to be simple-hearted and devout Christians. Grace is always said before eating, and they have worship together night and morning. They sing many hymns to familiar tunes, and have been an example of the power of godliness to all on the ship.

In their weak condition brandy was offered to one of them who was old and particularly feeble. He turned away from it, and looking up said in broken English, "Me missinery," and could not be persuaded to taste a single drop. Much interest is felt in them by the Christians here, and it is expected they will be sent back to their home.

Yours sincerely,

H. LOOMIS.

The sequel of the story, so far as these waifs is concerned, we learn from *The Pacific*, of February 28th. A purse of \$500 was raised for them in Yokohama, and they were then sent to San Francisco in the *City of Tokio*. From there they were to go to Honolulu, and take the *Morning Star* on its next annual trip, for their home on the island of Apemama.

At a meeting in San Francisco, Capt. Gillett, who was captain of the *Morning Star* from 1859 to 1866, and had visited Apemama years ago, described the people as having formerly been naked savages, the wildest and most barbarous of the Gilbert group; but the king, who at first had refused to allow any teacher to come to the island, himself learned to read, and afterwards put away nine of his ten wives, established laws with regard to the Sabbath, and put up churches.

The Islanders were present at the meeting and sang a hymn in their own language, the tune of which was supposed to be "Ortonville," and afterwards they partook, with other friends, of the communion service.

Their calamity has thus brought them large experience of Christian hospitality, and given to other people a remarkable and unlooked for illustration of what Christianity has done for the heathen islands of the Pacific.

#### MEXICO.

January 30, 1883.

**MY DEAR SIR:**—I have had a long talk to-day with Rev. Mr. Rodriguez about the Bible work in the district of Zitacuaro. The sales have not been very great there during the past year, but the results have been good. Mr. Rodriguez tells of an old man of seventy years who will not enter upon his day's work without having read or recalled to mind several verses of the Holy Scriptures, and who is often without a Bible in his house, because he has such great interest in supplying other people with the sacred Book. He purchases a great many to give away, and when he has none he teaches to his fellow workmen in the fields some of the many verses that he has himself learned. At the dedication of the new church in Jungapeo, this aged man shed tears of joy on seeing New Testaments put in the hands of some poor people who had come many miles to witness the triumphs of the gospel church on that day.

In the town of Zitacuaro there lives a man by the name of Felix Solxi. This man had for a



long time been a vicious and vile man, an opponent of Protestantism, and had threatened to take the life of the preacher, but through kindness and the New Testament he became converted. He now gains but the same, two or three *reales* per day, yet he often comes bringing a *real* to the minister, saying, "This is what I would have spent for drink had it not been for the gospel; take it for the poor, or for the Bible work." This man was once for several days out of work and consequently without money, and the minister invited him to come and eat with him, but he refused, saying that he deserved to suffer for he had spent his money in former days for nought, and now would rather suffer hunger than not to be able to give for the gospel. This kind of Protestant *penitence* is not often seen in Mexico. The Christians of Zitacuaro, however, show the reality of their religion by the sacrifices they make. One man has given six hundred dollars for the church and bought twenty Bibles for his neighbours during the year. Another man, on receiving the spirit of the gospel, sold all he had and bringing it to the preacher proposed to leave the sum with him, asking only that his expenses of each day might be paid while he should go about reading and explaining the Scriptures to his fellow men; but as he had a large family, he was advised to return with his money to his own town, and there, while caring for his family, do all the good he could for his neighbours. During the year this man has been the instrument of bringing a hundred people together in his native town, and a church has been established. There are sixteen churches in the district of Zitacuaro, and the work has been most interesting from the very beginning. The people appreciate and study the Bible well. It has been eminently a Bible work and is therefore real, and we hope for its extension even throughout the whole State.

Yours sincerely,

H. P. HAMILTON.

#### JAPAN.

YOKOHAMA, Jan. 6. 1883.

DEAR BROTHER:—I send you by the next mail a copy of the *Japan Gazette*, with extracts from the same. I wish to have you see what is the real condition of things in Japan. There is a wide difference of views, but the general facts are the same. It is very certain that the progress of Japan has been generally over-estimated. The mere introduction of railways, telegraphs, steamships, and various foreign institutions, has not changed the moral character of the people. The old systems of religion have been rapidly waning, but in their place has come in a large amount of infidelity, and the latter state is worse than the first. It is evident in all countries that when their old forms of worship are destroyed and Christianity does not take their place, the people become worse than before. A contact with civilization without the restraining power of the gospel, does not elevate the people morally, and without some better system of ethics than these heathen teachings afford, there can not be genuine progress. I do not think the views taken in the articles sent are unjust, but they seem to me to be about the conviction of all who have resided here long enough to understand the true condition of things.

But I am not at all despondent in regard to our own work and that of the missionaries.

These facts render our duties and responsibilities all the greater. The truths of God's blessed word are the only power that can really change the people and bring them up to the plane of a true civilization.

When the great mass to be moved is considered, I feel that we have reason to rejoice and thank God for what has already been accomplished. The leaven has been scattered and is now at work. The results of the past ten years are very wonderful and gratifying. But it must not for a moment be supposed that the hearts and habits of thirty-six millions of people can be changed as in a day. There is a great and long continued work still before us. The victory is sure, but more time, men, and means are to be employed before its final consummation.

Yours respectfully,

H. LOOMIS, Agent A. B. S.

#### BRAZIL.

LETTER FROM REV. WILLIAM M. BROWN.

SAN PAULO, Jan. 23, 1883.

In spite of my best efforts, the returns made to me by the colporteurs are for the most part simply figures, and these are often delayed for months. Not one of the men employed but has been informed again and again of the requirements of the Society. The only remedy would seem to be that of dismissing them and employing others, and the only hindrance to that plan is the question where to find the others. It seems to be utterly impossible to instil into them the fact that promptness is essential. It was only last week that eleven diaries came to me from the North. Lacking these I was unable to make up my reports with any fullness. Accompanying the diaries was a letter which says: "Believe me, that the colporteurs are not diligent in delivering to me the diaries when the month is ended, notwithstanding all our demands. Excepting Señor Jeronymo and Señor Alexandre, who are new, the colporteurs always anger me. I have asked, asked, asked, that they should write to you the incidents that occur, but it is of no use. Mr. Smith also has besought them, but in vain." Such is the state of affairs in the North. The figures from those eleven diaries do not afford me the opportunity of making out anything of great interest for the *Record*.

The colporteur who has been at work in Bahia, journeying through that and the adjoining province, has become entirely disheartened, and announced the termination of his connection with the Society's work. Mr. Blackford writes me that it will be impossible to supply his place unless I know of some one here at the South to send up there. Not a man amongst any of his church members is fitted for the work at all. This colporteur, Pedro Degiovanni, wrote me that he would send me some account of his last year's work after the week of prayer, but as yet I have not heard from him.

From Mogy-Mirim, in the north of this province, Mr. Boyle wrote me, under date of January 3d. Inclosed in his letter were diaries for last August. He says: "The sales have not been so good of late months as formerly, for two reasons. In the first place the field has now been travelled over two or three times, and a great many Bibles and Testaments scattered over it, as you know. Those who are interested in religion and opposed to the Romish church have generally been sup-



plied. Besides this, the priests have been busy in preaching, or rather talking, against our Bibles. Another drawback now to the sale of the Bible is the fearful scarcity of money. Both Wingerter and Lourenço have been as industrious and pertinacious as ever in trying to sell."

Just now secular business, as well as Bible work, is greatly embarrassed by this scarcity of money. A friend returned yesterday from a trip through the province to collect debts long overdue. Of over one thousand dollars due he was able to get thirty, which no more than paid his expenses. Provisions are very dear, too. The two staple articles of diet for the common people, viz., rice and beans, are at present just double the ordinary value. This fact tells greatly against any extensive sale of the Scriptures; for in many instances a Bible is bought to get rid of the colporteur or because he sells an attractive looking book so cheaply. Hungry people without money cannot yield to either appeal.

What is encouraging about the work is the result which occasionally manifests itself long after the colporteur has gone his way, having sold, it may be, but a single Bible or Testament in a place. An instance of this kind was made known to me not long since. I give you an exact translation:

"A colporteur passed through the city of Machado (Province of Minas Geraes), where he sold some Bibles. Soon after he had gone, the vicar said, on the occasion of mass, that the Bibles were false and consequently they ought to burn them. A man going to visit Señor Generozo related to him what the vicar had said, and added, 'I bought one of these Bibles and I am going to burn it.' 'No, no, don't burn it,' said Señor Generozo, 'give it to me.' The man went home, brought the Bible and gave it to Señor Generozo. The Bible was put in a drawer where it remained some years, and whence it came forth in consequence of the following fact: A son of Señor Generozo died. The death of the boy was felt exceedingly. In his affliction eternity was presented before him. They remembered the Bible. The poor thing! it was, perhaps, the only one of its companions (*sic*) that escaped the flames; it came forth from the drawer where it had been confined as if guilty of crime. Señor Generozo and his family were fond of reading romances, but putting aside this class of literature, they gave themselves up to reading the Bible. When Señor Generozo reached the twentieth chapter of Exodus, he hardly finished reading the second commandment when his wife exclaimed: 'Oh, my husband, the images are a sin since God condemns them in his law.' She relates that after this she went to mass but was not able to look at the images without remembering the second commandment, and felt such remorse that she was not able to remain till the end of the mass. And so, by the simple reading of that Bible, all that family, which is composed of eight persons, have become believers, and when the minister appeared among them he found them as far from Romanism as they had before been from Christianity. This family is one of the first stones of the church of Machado."

A letter came from a colporteur the other day, containing the following incidents:

"I encountered in Bairro do Lambary a man who has a Bible of which he makes much use, reading it to his own family, and going to the houses of others to read to them, for a distance of a league

round about. But he needed some explanations, which I gave him as well as I could, and with which he and his mother were well satisfied. In this same place two Bibles were bought by persons who do not know how to read, but who intend to ask others who can read them to read to them."

#### BRAZIL.

SAN PAULO, January 31, 1883.

Last week I engaged a young Portuguese to sell Bibles in this city, taking him on trial on the recommendation of Mr. Chamberlain. He has thus far proved himself very faithful and zealous, but yesterday he came to tell me that the police had ordered him to stop selling, as he had no license. As this had never been demanded of any other colporteur who has worked here, it seems evident that the attention of the *padre* has been aroused. Mr. Chamberlain told me it would not be necessary to get a license, as the selling of Bibles in this country was manifestly not injuring the business of any merchant. However, I think it will save trouble for me to take a license in my own name and then I can employ whom I like. Yesterday Colporteur Wingerter arrived from Mogy-Mirim. He reports a most destitute state of affairs in the interior. He says that he never worked harder than he has this month, and yet his sales have been very few. On account of the rains, rendering it impossible to travel with animals, he is going to work along the line of the railway for a few weeks. In his last trip he saw, at the town of Cabo Verde, some good fruit from the seed he had sown but two or three years previous. The only Protestant minister in the whole province of Minas is Señor Miguel Torres, who is stationed at Caldas. During the favourable seasons he extends his preaching tours to a distance of fifty or sixty miles from the central station. At this town of Cabo Verde he has baptized nearly, if not quite, one hundred and fifty persons whose conversion can be traced directly to colporteur work done for the most part by this Wingerter. So far as can be ascertained, the first Bible owned in the place was bought from a hotel keeper who had taken the baggage of an Italian as security for a loan of one hundred *milreis*. The baggage proved to be Bibles and Testaments which the Italian had obtained from Miss Kirk in Campinas, for the purpose of speculation. He never made any returns to Miss Kirk nor did he ever return to the hotel keeper with the one hundred *milreis* to claim his baggage. But the Bibles and Testaments became scattered over a wide range, and not infrequently do the colporteurs come across them. Wingerter arrived in Cabo Verde, on one of his trips, soon after this one Bible had been bought, and the interest in it amongst the relatives and friends of the man who purchased it gave him opportunity for good work in supplying others and talking about the new-found truths. So this church at Cabo Verde, one of the largest and most thoroughly alive in the empire, that has never had a pastor, and hears preaching from an ordained minister but a few times in a year, may be called emphatically a Bible church.

Yours respectfully,

WM. M. BROWN.

CHRISTIANITY, more than any other religion ever offered to the faith or reason of man, is the religion of the Book—the Book of books.—*Edward Everett.*



## Domestic Department.

### EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

#### ALABAMA AND WEST FLORIDA.

My labours for the past month have been for the most part confined to the region of North-east Alabama. Before starting, however, I had the pleasure of attending the anniversary meeting of the Alabama Bible Society at Montgomery. The reports indicated a fine work done in the several counties in which its colporteur labours. They generously proposed to aid us liberally in our work in Southeast Alabama. At Talladega we held a good meeting, notwithstanding the fearful weather. Besides proposing to replenish their stock they donated \$24 05 to the American Bible Society.

#### CALIFORNIA AND NEVADA.

The colporteurs of the American Bible Society, during the past month, visited 722 families, found 97 destitute, and supplied 70 with the Scriptures; found 44 persons destitute and supplied them; sold 98 Bibles and Testaments, value \$73 15; donated 48 copies, value \$9 14; spent 32 days, and travelled 625 miles. After the winter rains and storms are over I trust to have more men in the field.

The labours of the two colporteurs of the California Bible Society for the month resulted as follows: number of families, business places, and individuals visited during the month, 2,077; families found destitute, 356; families supplied, 267, of these 154 were Roman Catholics; individuals supplied in addition, 411, and of these 153 were Catholics, among whom were many sailors; 26 sailing vessels were visited, and the Bible distributed in nine languages. These colporteurs donated 572 volumes, valued at \$48 85; and sold 70 volumes, value \$8 35. Surely a good work was done by these brethren, especially among foreigners. These two colporteurs are full of zeal. One speaking the Italian language labours exclusively among his own countrymen, the other speaks French and English, and having a little knowledge of the German divides his labours.

#### KENTUCKY AND TENNESSEE.

The first eleven days of the month I spent in West Tennessee, taking Louisville, Ky., in my route, holding official relations with the Louisville and Vicinity Bible Society, Ky., and with the Memphis and Shelby County Bible Society, Tenn., the Obion County Bible Society, Tenn., and holding the annual meeting of the Lauderdale County Bible Society, Tenn. The latter was a decidedly successful meeting. A small town, under rain and in mud, contributed fifty-six dollars.

I found the Obion County Bible Society in fair working order—an exception to the auxiliaries in West Tennessee.

#### NEBRASKA, COLORADO, AND WYOMING TER.

Buffalo County Bible Society is out of debt, and has pushed ahead this year. It is well-officered, and the Bible cause has many true friends in its membership.

Dawson County Bible Society is away on our frontier, and while poor and not able to do as

much as some other societies, they have, nevertheless, this year cleared themselves of debt and are hopeful.

Nearly all the churches connected with the societies visited this month are beneficiaries of mission boards, yet they have mostly given quite liberally for Bible work. In some cases they have given more for this cause than for the boards of their churches.

#### OREGON AND WASHINGTON TERRITORY.

The annual meeting of Marion County Bible Society, which was held in the city of Salem, on Sabbath evening, December 31st, was followed by a canvass among the business places of the city, which resulted in adding \$57 50 to the amount received at the annual meeting; making the total amount collected \$108.

Linn County Bible Society, in Oregon, held its annual business meeting at the room of the Young Men's Christian Association, in Albany, on Saturday the 6th, at 7 P.M. The report of the treasurer and depository indicate a good degree of success during the year. Bibles and Testaments to the value of \$91 40 have been circulated, during the year. A canvass of the city of Albany was made by volunteer agents during the year, and the destitute supplied.

Sabbath morning, the 7th, I preached at the Presbyterian Church and took a collection of twenty dollars for the Bible cause.

In the evening of the same day, two popular anniversary meetings were held; one at the United Presbyterian Church, the other at the Methodist Church. Addresses were made at the United Presbyterian Church by your District Superintendent, Rev. E. N. Condit, and Rev. Mr. Harris. The meeting at the Methodist Episcopal Church was addressed by Rev. D. W. Cameron, Rev. S. G. Irvin, D.D., and your District Superintendent. The collection at the United Presbyterian Church for the Bible cause amounted to \$17 50, and at the Methodist Episcopal Church to \$20 70 in money, and \$7 50 in subscription. All the co-operating churches of the city united in the anniversary services.

Clark County Bible Society, Wash. Ter., held its annual meeting at the Methodist Episcopal Church, in Vancouver, on Sabbath evening, the 14th. Addresses were made by Agent Arnold, Rev. Mr. Creswell, and myself. Eighteen dollars were secured to the Bible cause. This meeting was followed immediately by a canvass of the city by Agent Arnold. Mr. Arnold found thirty-six families in the city without the Scriptures, seven of whom he supplied, the others refusing the Bible.

Two county agents have canvassed a part of the month, and report the following items of work performed: number of miles travelled, 360; families visited, 509; families found destitute, 60; families supplied, 25; destitute persons supplied in addition, 38. They circulated 154 volumes of the Scriptures, valued at \$104 97.

#### TEXAS.

The first Sabbath of the month I attended the annual meeting of Williamson County Auxiliary at Georgetown. Regent F. A. Mood, D.D., and Rev. Mr. Mosely, of the Presbyterian Church, made addresses. The meeting was well attended by students and citizens. This society will undertake the canvass of its field with assistance from the Parent Society. A committee was appointed to issue a circular to the churches



and pastors asking their co-operation. A branch society was organized among the coloured people with fair prospects.

The third Sabbath I attended the annual meeting of San Antonio Auxiliary Society. The meeting was a pleasant union of the pastors and church attendants of the city. Professor W. C. Rote made a good address on "The Authenticity of the Bible." This auxiliary resolved to undertake the canvass of its field with assistance from the Parent Society; also, to organize a branch Bible society among the coloured people of the city. Their church membership is equal probably to that of the white Protestant churches in the city.

While the growth of auxiliaries is slow under the "cash system," yet the outlook is encouraging. Four years ago many of them were in debt and poorly supplied with books. Now they are out of debt and have the means for good supplies in books; besides, the people are more identified with the cause, and feel that the auxiliaries are their own.

#### WEST VIRGINIA.

I was completely ice-bound from the 12th to the 26th of January at Clifton, not being able to cross the Ohio because of a swollen river full of running ice. I worked, however, incessantly, mainly out on the snowy or ice-bound field. I visited Point Pleasant, seat of Mason County, the 7th inst., where we had a most interesting anniversary and liberal collection, besides adopting measures for the canvass of the county. Second Sabbath was improved at Clifton and Mason City, where there is a branch Bible society, and the third Sabbath at West Columbia, another branch of the Mason County Auxiliary, all of which are prosperous and self-supporting. I have raised in all, including Hartford City, \$76 16, which speaks well for Mason County.

#### BAY COUNTY BIBLE SOCIETY, MICH.

At the recent annual meeting of the above society, held in the Washington Street Methodist Episcopal Church, of Bay City, there was a large and interested audience, the other city churches having no regular services in view of this occasion. The secretary's report contains the following, among other items:

Three years ago a careful canvass of the entire county, including two cities, was made, and much good accomplished. The time has arrived when the growing population requires another careful canvass. Settlers are rapidly occupying new portions of the county, and they often find it difficult to spare the money necessary to procure a Bible or Testament. In such cases a judicious person should be authorized to make a donation. Instances might be given showing need. One will suffice:

The pastor of a congregation in the township of Au Gres, one of the northerly towns, called at the residence of one of the settlers, and after conversation with the family asked leave to pray with them. The husband looked at the wife—the wife at the husband, and at the intimation of the latter stated to the pastor that they had no Bible in the house; that they would be glad to get one and pay for it, but did not know where to procure it. No Bible could be had nearer than Bay City, a distance of over forty miles.

After the report, the audience were entertained by Rev. J. W. Ford, Dr. McEldowney, and Dr.

Wight, each of whom made an appropriate address.

The collection amounted to over \$200 in cash and subscriptions.

#### GLoucester County Bible Society, N. J.

The sixty-seventh anniversary of this society was held in the Methodist Episcopal Church of Woodbury, December 7th, 1882. The secretary reported that Rev. J. F. Segrist had canvassed Monroe township, and that the work had been carefully and thoroughly done, with these results: Families visited, 401; families found destitute and supplied, ten, as were sixteen destitute individuals; 123 copies of Scriptures were distributed by sale and donation.

The depositary's report showed that \$39 60 worth of Bibles had been sold and \$7 70 donated from the depositary.

The treasurer was directed to send \$100 to the American Bible Society, to the credit of the auxiliary.

In the evening the anniversary exercises were opened by A. S. Barber and participated in by Rev. Edward Dillon, and Dr. H. L. Gilmour of Wenonah. The annual address was given with much effect by Rev. D. H. Schoch, presiding elder of the Trenton district.

#### ONONDAGA COUNTY BIBLE SOCIETY, N. Y.

The anniversary of this auxiliary was held in the Park Presbyterian Church, Syracuse, on the 15th of February. The Rev. Dr. E. G. Thurber, the president of the society, occupied the chair, and the address was delivered by Secretary Hunt of the American Bible Society. The Sabbath school workers of the county were holding their convention in the city at the time, and many of them were present at the anniversary. The interest expressed by not a few of them in the reports of the officers concerning the canvass which had been conducted in their own midst; and also in the statements made concerning the foreign work of the Parent Society, awakens the hope that another year may be marked by more active and more general efforts on the part of the churches of this county to sustain the Bible cause.

#### MEMPHIS AND SHELBY CO. BIBLE SOCIETY, TENN.

The following extracts are taken from the fifty-third annual report of this society:

The fifty-third anniversary of the Memphis and Shelby County Bible Society was celebrated in the First Cumberland Presbyterian Church, Court Street, Memphis, Tenn., on Sabbath, February 4th, 1883. The business meeting was held in the afternoon at three o'clock; then a recess was taken until half-past seven o'clock, to hear, especially, the Rev. Albert S. Hunt, D.D., Corresponding Secretary of the American Bible Society, New York.

Mr. John R. Pepper, on account of other pressing engagements, declined a re-election as president, and Hon. B. M. Estes was chosen his successor. Mr. Estes' remarks upon taking the chair were such as to show his appreciation of the honour conferred, and his sense of the responsibilities the position involved.

Rev. H. A. Jones, from a special committee appointed by the executive committee to consider the matter, presented, at the business meet-



ing, an important resolution with a view to interesting and enlisting the country churches in our society and its work, which was adopted. It is hoped the churches in the county, outside the city, will heartily accept of its provisions, and at once identify themselves with us.

Notwithstanding the very inclement weather, a large audience assembled in the evening. \* \* \* Dr. Hunt's line of thought was practical, going to show the power of the word of God, attended by the Holy Spirit, to quicken the conscience, to enlighten the understanding, to transform the life—in short, to save the soul; and hence the duty and encouragement to give the Bible to the benighted nations of the earth, and to all, even in our own land, who have it not. In this connection, he pointed out the enlarged facilities of the American Bible Society, and its pre-eminent fitness, for doing this work, and referred to the great things accomplished by it already in translating, printing, and circulating the Scriptures.

#### VIRGINIA BIBLE SOCIETY.

Rev. M. W. Staples, secretary of the above auxiliary, writes concerning their work during the past year:

The following statement may be of interest to you: Families visited, 20,177; families found destitute, 2,013; destitute families supplied, 1,470; destitute individuals supplied, 826; Sabbath schools supplied, 87; volumes issued, 17,923, valued at \$5,418 60.

The cost per family so far, has been about nine cents. During the winter months it will cost more, as the missionaries cannot travel so rapidly from house to house. Most of this work has been done in mountainous and rural districts.

#### A PRECIOUS FAMILY RELIC.

One of the colporteurs of this Society writes that he recently met a well-known and very influential Christian minister in Southwestern Indiana, who told him that more than half a century ago his father removing from the State of North Carolina settled in the woods of Monroe County, Indiana, built his cabin and cleared a few acres of land. One day a stranger was seen making his way along the cowpath, who proved to be an agent of the American Bible Society. His father being too poor to purchase a Bible, a copy was bestowed upon him as a gift. A large family of ten children who read that sacred volume all became religious. When in the course of a few years the family removed to Missouri, the Bible was taken with them, and the minister stated that he had very recently visited his sister still residing in the State, and that he had read with intense interest and proper gratitude from the same Bible which was the light of his home in his boyhood. The most hallowed associations cluster around the volume, which is valued as above all price. Who can estimate the good which has been accomplished by this single copy of the word of God? Each member of this family could well say with the Psalmist, "The law of thy mouth is better unto me than thousands of gold and silver."

## Miscellaneous.

### A MOTHER'S GIFT—THE BIBLE.

2 Tim. 3: 14-15.

Remember, love, who gave thee this,  
When other days shall come;  
When she who had thy earliest kiss,  
Sleeps in her narrow home;  
Remember, 'twas a mother gave  
The gift to one she'd die to save.

Thy mother sought a pledge of love,  
The holiest for her son;  
And from the gifts of God above,  
She chose this holy one;  
She chose for her beloved boy,  
The source of light, and life, and joy.

I bid thee keep the gift, that when  
The parting hour shall come,  
We may have hope to meet again,  
In an eternal home.  
Thy precious faith in this shall be  
Sweet incense to my memory.

And should the scoffer in his pride,  
Laugh that fond faith to scorn,  
And bid thee cast the pledge aside,  
That thou from youth hast borne;  
I bid thee pause, and ask thy breast,  
If he or I, have loved thee best.

A mother's blessing on her son,  
Goes with this holy thing;  
The heart that would enjoy the one,  
Must to the other cling.  
Remember, 'tis no idle toy—  
A MOTHER'S GIFT, my darling Boy!

### SCIENCE AND THE BIBLE.

In writing of the very remarkable formation of the mountains of the Sinaitic Peninsula, we said:

"We have now before us objects which are older than Moses. He lived over three thousand years ago; these mountains have been standing, the geologists will tell us, three millions. . . .

"The mere sight of these great formations raises a question even in the most unscientific mind, as to the harmony of the record contained in the rocks with the Mosaic chronology. One thing all must admit, that the world is more than six thousand years old, and that the six periods of creation could not have been six *days* of twenty-four hours, but six successive epochs, during which the earth underwent great geological changes. . . .

"But the admission of this does not overturn the Mosaic chronology. By no means. It merely shows us that the words of the Bible have a grander meaning than we in our ignorance had dreamed. We need only to enlarge our interpretations to the vast proportions of the revelation which we are trying to understand. Now we see through a glass darkly; by-and-by we may see how grand a temple of God is the universe he has made.

"As to other points of the Mosaic chronology, whether they harmonize with the discoveries of geology, is a question on which only men of science, who have made it the study of their lives, are competent to give a very positive opinion. If there are some apparent divergences, there are some striking coincidences, particularly as to the order of succession of animal and vegetable life, etc., etc."

Wishing to know whether what we had written approved itself to the judgment of men of science, who, as we had indicated, were the only ones competent to speak with authority in such matters, we



enclosed the above to Prof. James D. Dana, LL.D., of Yale College, and received a reply, from which we make a brief extract, with the permission of the writer:

"My dear Dr. Field: Your kind note was received three days since, and also a copy of *The Evangelist*. I have read your letter on Mount Sinai, and also your preceding letters, with great interest, enjoying much the landscapes by the way. I find nothing to object to in your remarks with reference to the bearings of geological discovery on the interpretation of the first chapter of Genesis. Science gives us light, but light of Divine source. What sustaining power there is in this great truth! It is a high satisfaction to me that fears of its developments are fast disappearing. To me the first chapter of Genesis is greatly illumined by the revelations which science has made. I see nothing in modern developments to shake my faith in its inspired announcements, rightly interpreted, or in any of the essential truths taught in the Bible."

This testimony ought to command the respect of those who have been so forward to quote the discoveries of science against the Mosaic chronology; for this is not the opinion of a tyro in science, who knows not whereof he affirms, but of a man who has given his whole life, now prolonged to nearly seventy years, to these studies; who is familiar with many departments of science, but whose special study has been geology, in which there is not a man living, in America or in Europe, whose name carries greater weight in the scientific world. A professor in Columbia College, who has himself a high reputation abroad, tells us that when in Europe all the men of science whom he met inquired about "that wonderful Dana," pronouncing his name as if it were spelled *Danner*. Yet this is the man who tells us that any fears which he may have had of the developments of science are fast disappearing, and who, far from wishing to ignore science when he takes his Bible in hand, says:

"To me the first chapter of Genesis is greatly illumined by the revelations which science has made. I see nothing in modern developments to shake my faith in its inspired announcements, rightly interpreted, or in any of the essential truths taught in the Bible."—Dr. H. M. Field, in the *New York Evangelist*.

#### THE BIBLE IN MY TRUNK.

The conversation at the tea-table turned upon the propriety of praying before other persons; and some contended it was pharisaical to kneel down and say your prayers while others were in the room. A minister who was present, related the following anecdote:

"When I was a young man," said he, "I was a clerk at Boston. Two of my room-mates at my boarding-house were also clerks, about my own age, which was eighteen. The first Sabbath morning during the three or four hours that elapsed from getting up to bell-ringing for church, I felt a secret desire to get a Bible which my mother had given me out of my trunk, and read in it; but I was afraid to do so before my messmates, who were reading miscellaneous books. At last my conscience got the mastery, and I rose up and went to my trunk. I had half raised it, when the thought occurred to me that it might look like over sanctity and pharisaical, so I shut my trunk and returned to the window. For twenty minutes I was miserably at ease; I felt I was doing wrong. I started a second time for my trunk, and had my hand on my little Bible, when the fear of being laughed at conquered the better emotion, and I

again dropped the top of the trunk. As I turned away from it, one of my room-mates, who observed my irresolute movements, said laughingly,

"I say, what's the matter? You seem as restless as a weathercock!"

"I replied by laughing in my turn; and then conceiving the truth to be the best, frankly told him what was the matter. To my surprise and delight, they both spoke up, and averred that they had Bibles in their trunks, and both had been secretly wishing to read in them, but were afraid to take them out lest I should laugh at them. 'Then,' said I, 'let us agree to read them every Sabbath, and we shall have the laugh on our side.'

"To this there was a hearty response, and the next moment the three Bibles were out; and I assure you we felt happier all that day, for reading in them in the morning.

"The following Sabbath, about ten o'clock, while we were reading our chapters, two of our fellow boarders from another room came in. When they saw how we were engaged, they stared, and then exclaimed.

"What is all this? A conventicle?"

"In reply, I stated exactly how the matter stood; my struggle to get my Bible from my trunk, and how we three, having found we had all been afraid of each other without cause, had now agreed to read every Sabbath. 'Not a bad idea,' answered one of them. 'You have more courage than I have. I have a Bible, too, but have not looked into it since I have been in Boston. But I will read it after this, since you've broken the ice.'

"The other then asked one of us to read aloud, and both sat and listened quietly till the bell rang out for church.

"That evening, we three in the same room agreed to have a chapter read every night by one or the other of us, at nine o'clock; and we religiously adhered to our purpose.

"A few evenings after this resolution, four or five of the boarders (for there were sixteen clerks boarding in the house) happened to be in our room talking, when the nine o'clock bell rang. One of my room-mates, looking at me, opened the Bible. The others looked inquiringly. I then explained our custom.

"We'll all stay and listen,' they said, almost unanimously.

"The result was, that without an exception, every one of the sixteen clerks spent his Sabbath morning in reading the Bible; and the moral effect upon our household was of the highest character. I relate this incident," continued the minister, "to show what one person, even a youth, may exert for good or evil. No man should ever be afraid to do his duty. A hundred hearts may throb to act right, that only await a leader. I forgot to add, that we were all called the 'Bible Clerks.' All these youths are now useful and Christian men, and more than one is labouring in the ministry."—*Church and State*.

#### SOWING AND REAPING.

The report of a colporteur employed by the Presbyterian Board of Publication in Southern California attests the usefulness and power of the printed volume among families of Mexican origin. He says:

During the year I have visited the greater part of the families in nine counties, and distributed among them thousands of pages of tracts and many books of the Board, to take the place of the living preacher. By the printed page and



by conversations I have sowed the seed beside all waters, leaving the result to Him who has promised to give the harvest.

Some of this seed has already produced fruit. We have now three Mexican churches in Los Angeles county, all of them organized within the year past. When I first began to labour among the Mexicans very few of them had ever seen a Bible, and none of them had any knowledge of the way of life. I visited nearly all the Spanish-speaking families in this large Presbytery, distributing Spanish Bibles and tracts, which were eagerly read, and prepared the way for preaching the word. Since that time three home missionaries have come into the field, whom I have supplied with Bibles, tracts, and Catechisms, which they have used in the instruction of the people. The present outlook of mission work is most cheering, and has all resulted from seed sown by your colporteur, who has prepared the way. This work among the Mexicans is growing, and has already proved to be a signal success. The brethren having charge of the new Mexican churches are greatly encouraged and are labouring with much zeal.

#### GARIBALDI'S BIBLE.

The name of Giuseppe Garibaldi, whose death on June 2d, 1882, at his island home of Caprera, we all heard of, will be ever remembered and honoured by those who care for freedom and liberty of conscience throughout the world. With the freedom from tyranny which the great "Liberator" secured for his countrymen, he also gave them the precious boon of liberty to worship God according to their consciences, and to obtain and study his holy word without hindrance or molestation. The following anecdote related by Brémont, the Society's colporteur at Marseilles, illustrates this.

Brémont had one day been trying to persuade a number of men assembled at the door of a factory, after the dinner hour, waiting for its re-opening, to buy his books. But they refused, would not listen to him, and scoffed at the priests, or clericals as they called them, mistaking our colporteur for an emissary of theirs. Brémont tells the story thus:

"Then I said, 'Do you take General Garibaldi for a clerical or a Republican?'"

"'Would that all Republicans were like him!' they answered.

"'Well,' I replied, 'I may tell you that General Garibaldi appreciates the Bible, for when he was in London, and one was presented to him, he showed the volume to those with him and said, *"This is the cannon which will make Italy free!"* So you see that the General knows the difference between Jesuitism and Christianity.'

"The Lord was with me, giving me the right word to say, and I still wonder at the marvellous sale I was able to make on that occasion."—*Gleanings for the Young*.

#### A SCENE IN INDIA.

I shall never forget as long as I live that day when in the glow of the eventide, as the sun was sinking, and as the mists were creeping over the land, I walked with one of our native brethren by the river-side, and saw a light in the dim distance, when he said to me, "Yonder is the *only Christian* in all that great town." Ten years ago he received Christ into his heart; his father and mother turned him out; his friends forsook him; his neighbours

persecuted him; and all these years he stood his ground, scarcely getting food to eat. During all those ten years he maintained his Christian character unspotted in the midst of the heathen around him, and the native brother said to me, "Now his business is reviving, because people say he sells the best things, and always means what he says." I entered his humble bamboo hut, and sat down upon the ground by his side, and as I discoursed about his loneliness and his sadness, the tears sprang into his eyes, and he said, "No, I am never lonely; for as Christ was with the Hebrew children, and as he was with Daniel in the lions' den, so all these years has he been with me."

"Lonely, dear Lord! how can I be  
With Thy sweet presence here?  
Thy strength in weakness to make strong;  
Thy hand to wipe each tear?  
Lonely, dear Lord, I only am  
When wandering from Thy side,  
And heaviest crosses light become  
If I in Thee abide.  
O blessed Saviour, faithful friend,  
When earthly friends forsake,  
Thy presence lights life's darkest hour,  
And earth a heaven doth make."

—From a Speech by A. H. Baynes, Esq.

THERE is no subject on which people are readier to form rash opinions than religion. The Bible is the best corrective to these. A man should sit down to it with the determination of taking his lesson just as he finds it—of founding his creed upon the principle of "Thus saith the Lord," and deriving his every idea and his every impression of religious truth from the authentic record of God's will.—*Hanna*.

THE Scriptures, having been written at different periods and in divers languages, requiring for their interpretation the aid of knowledge that is always increasing, not only may, but must give forth fresh light with each new century.—From *President Noah Porter's Sermon on Religious Progress, in the Independent*.

## Bible Society Record.

NEW YORK, MARCH 15, 1883.



BIBLE HOUSE, ASTOR PLACE.

#### AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, March 1st, Frederick S. Winston, Esq., Vice President, in the chair.

Religious services were conducted by Secretary Hunt.



The death of the Hon. William E. Dodge was announced. He had been for a quarter of a century a member of the Board, and a paper concerning his character and work was adopted by the Managers and ordered to be published.

Mr. Francis T. King, of Maryland, one of the Vice Presidents of the Society, and president of the Maryland Bible Society, was present, and made interesting statements concerning the semi-centennial celebration of this honoured auxiliary, which it is proposed to hold in the approaching month of May, in the city of Baltimore.

In the foreign department of work extended reports were presented respecting the circulation of the Scriptures in 1882 on various missionary fields, and under the direction of the Society's agents in Mexico and Japan; and appropriations of money, amounting in the aggregate to \$77,290, were made to the Levant and Mexican agencies, to the American Board for colportage in Austria, to the Presbyterian Board for publication in Siam, and to the Bible Society of France for the publication of French Scriptures.

A report was presented to the Board concerning the progress of the "Fourth General Supply." Two hundred and forty-four colporteurs are now at work in twenty-five States and three Territories. Many of the auxiliaries are also engaged in the canvass of their respective fields.

One of the Secretaries presented a statement concerning a recent visit to Mobile, New Orleans, Memphis, Louisville, and other points in the South.

Numerous grants of books were made for benevolent distribution in this and in other lands, the aggregate value of which was about \$14,600.

Three Bible societies were recognized as auxiliary: one in Arkansas, one in Colorado, and one in Illinois.

The total receipts for February were \$47,210 22. The number of copies of Scripture issued during the same month was 91,261.

#### HON. WILLIAM E. DODGE.

In the death of MR. WILLIAM E. DODGE, merchant and philanthropist, New York has lost an eminent citizen, and the church of Christ an honoured member.

For more than half a century, though actively engaged in exacting business pursuits, in which his enterprise, sagacity, and integrity won for him a commanding position and an ample fortune, he ever found the leisure and the occasion for the development and exercise of those higher faculties which compass the moral and religious needs of mankind. Profoundly sensible of his obligations as a steward of God, his gifts to the church and to educational and benevolent objects, were constant and munificent; while an

abiding conviction of his individual responsibility made him a personal and diligent labourer in the vineyard of his Lord. Broad in his sympathies, generous in his benefactions, comprehensive in his distributions, it should also be noted that in the advancing years of life he still retained his youthful enthusiasm in every good work; and that the growth of his material possessions brought, with an increased ability, an enlarged co-operation with the various beneficent movements of his time.

A life-long friend of this Society, and for twenty-five years one of its Board of Managers, its simple but grand mission, and the fidelity of its management, commanded his unwavering confidence and enduring regard.

To him the Bible was the word of God, and what it had been to him in all the distractions and changes of an eventful period, he earnestly desired it might be to all others: Wisdom, and Knowledge, and Power, for the life that now is as also for that which is to come.

The Board of Managers of the American Bible Society, now in session, desire to place on record their sense of personal bereavement in his departure from this present life, and also to bear witness to his long, ardent, and manifold labours in the many fields of Christian effort;

*Therefore, be it resolved*, That this paper be entered upon the minutes, and printed in the *Bible Society Record*, and that a certified copy be sent to the family of Mr. Dodge.

#### Societies Recognized as Auxiliary,

March, 1883.

*With Names and Post Office Addresses of Corresponding Secretaries.*

Eureka Springs B. S., Ark., W. M. Waller, Eureka Springs.  
Lake County B. S., Col., Rev. H. Wood, Leadville.  
White Hall B. S., Ill., Francis Fowler, White Hall.

#### Deceased Members.

Hon. Edwin D. Morgan, New York.  
Rev. William Suddards, D.D., Philadelphia, Pa.  
Rev. Daniel W. Bristol, D.D., Syracuse, N. Y.  
Mrs. William C. Wetmore, Fordham Heights, N. Y.  
Rev. Anson McLoud, Topsfield, Mass.  
Matthew Clarkson, Flatbush, N. Y.  
Hon. James W. Taylor, Newburg, N. Y.  
Rev. Delos Hutchins, Palmyra, N. Y.  
Rev. Charles R. French, Lewis, Iowa.  
Rev. Harrison Heermance, Rhinebeck, N. Y.  
Mrs. James L. Graham, New York.  
John Maddock, Emporia, Kas.  
S. S. Patterson, Sterling, Ill.  
Mrs. Hollis Read, Elizabeth, N. J.  
Mrs. James M. Macdonald, Princeton, N. J.  
William G. Medlicott, Long Meadow, Mass.  
Rufus S. Byington, Hannibal, N. Y.  
Mrs. Laura A. Barber, Watertown, N. Y.  
Stephen D. Stephens, Richmond, N. Y.  
Isaac H. Chamberlain, Wells River, Vt.  
Sewall Watson, Bath, Me.

#### Summary of District Superintendents' Reports,

*For the month of January, 1883.*

Number of District Superintendents reporting.....	18
Auxiliaries, Branches, etc., visited.....	115
Anniversaries attended.....	47
New Societies and Committees formed.....	7



Sermons and Addresses delivered for the Bible cause	159
Letters sent.....	2,045
Miles travelled on official duty.....	15,608
Donations and subscriptions secured for the Bible cause	\$1,750 87

**Summary of Bible Distribution in January by One Hundred and thirty-five Colporteurs and thirty-eight County Agents reporting.**

	Colpor's.	Co. Ag'ts.
Days of service.....	2,511	988
Miles travelled.....	26,112	6,312
Families visited by them.....	33,615	13,192
Families found without a copy of the Scriptures	4,413	1,748
Families supplied by sale or gift.....	3,402	1,155
Destitute individuals supplied in addition....	1,851	777
Number of books sold.....	13,063	2,242
Value of books sold.....	\$5,043 50	\$954 42
Number of books distributed gratuitously....	8,774	1,309
Value of books distributed gratuitously.....	\$887 66	\$286 80
Contributions received.....	\$478 06	\$1,241 44

**Summary of Fifty-seven Annual Reports of Auxiliary Societies.**

*Received in February, 1883.*

Receipts from sales in twelve months.....	\$2,323 40
Receipts from collections and donations.....	3,157 62
Paid American Bible Society on book account.....	2,375 34
Paid American Bible Society on donation account..	968 26
Expended on their own fields.....	1,804 65
Value of books donated.....	885 12
Value of stock on hand at date.....	4,723 45
No. of these Auxiliaries reporting general operations	9
Collecting and distributing Agents employed.....	9
Families visited by them.....	10,183
Families found destitute.....	991
Destitute families supplied.....	821
Destitute individuals supplied in addition.....	513
Sabbath and other schools supplied.....	8

**MONEYS RECEIVED IN FEBRUARY, 1883.**

Akers, Rev. J. M., Faribault, Minn.....	\$1 50
Brabrook, J. A., Lowell, Mass.....	5 00
Cowing, James R., Brooklyn, N. Y.....	10 00
Chatterton, Mrs. H. E. S., Onslow, Iowa.....	1 00
Cash.....	45 00
Cash.....	1 00
Collections through Rev. J. L. Lyons, D. S., Fla.	13 60
Collections thro' Rev. W. H. Verner, D. S., Ark.	70 75
Collection at Murfreesboro, Ark.....	2 15
Collection at Mt. Ida, Ark.....	6 00
Collections by Colporteurs.....	478 06
Easterly, Edward O., Rockford, Ill.....	1 00
Fisher, Mrs. Henry, Brooklyn, N. Y.....	5 00
Fleaharty, W. M., La Cygne, Ks.....	20 00
Hobson, Mrs. Kate, Savannah, Mo.....	10 00
Johnson, M., Port Andrew, Wis.....	2 00
Jones, Mrs. Jane H., Dodgeville, Wis.....	10 00
Koster, H., Kelly's Island, Ohio.....	10 00
Lenox, Miss Henrietta A., New York.....	500 00
Marvin, Mrs. M. J., Troy, N. Y.....	80 00
Price, Mrs. Lydia, Jefferson City, Mo.....	1 00
Reed, Hannah, Elmore, Ill.....	1 00
Small, Samuel, York, Pa.....	100 00
Smith, Rev. J. C. and family, Franks, Wis....	90 00
Smith, Miss Josephine, Franks, Wis.....	1 00
Steiner, Peter P., Pendleton, Ohio.....	30 00
Stevens, Byron, Essex Junction, Vt.....	5 00
Simpson, Nelson T., Versailles, Ill.....	30 00
Thompson, G. W., Ironton Station, Mo.....	25
Towles, W. J. M., Raleigh, N. C.....	1 00
Vail, Dr. W. P., Newark, N. J.....	5 00
Walker, J. V., Glen Elder, Ks.....	5 00
Wakeley, F. H., Greenville, N. Y.....	1 00

Bowers French Fund.....	12 50
R. Hamilton Fund.....	125 00
Irenus Hamilton Fund.....	12 50
C. N. Hayward Fund.....	25 00
William Sheerer Fund.....	80 00
G. W. Tuttle Fund.....	25 00
William Williams Fund.....	25 00

\$1,797 81

**LEGACIES.**

Carter, Lucas H., late of Plainville, Ct.....	\$2,095 75
Cline, Mrs. Maria, late of Amenia Union, N. Y.	50 00
Corwin, Moses H., late of Orange Co., N. Y....	20 00
De Forest, Richard, late of Whitewater, Wis.	249 40
Eagleton, John, late of Maryville, Tenn.....	90 00
Marquand, Frederick, late of Southport, Ct....	1,000 00
Nelson, J. I., late of Putnam Co., Ind.....	16 50
Schoals, Francis P., late of New York.....	5,000 00
Sutton, Lewis, late of Belmont Co., Ohio.....	100 00
Smith, Anson, late of Cattaraugus Co., N. Y....	200 00
Thomson, Asahel, late of Farmington, Ct.....	1,000 00
Wysockie, Bazil, late of Little Rock, Ark.....	230 00
White, Michael, late of Monongalia Co., W. Va.	1,169 44
Williams, Catherine A. E., late of Richmond Co., N. Y.....	513 00
	11,789 09

**CHURCH COLLECTIONS.**

**ALABAMA.**

Carlouville, Baptist Church.....	6 55
Childersburg, Union meeting.....	8 05

**ARKANSAS.**

Hickory Grove, Cumberland Pres. Ch.....	3 15
Hodges Prairie, Cumberland Pres. Ch.....	2 65
Monticello, Pres. Ch.....	2 00

**COLORADO.**

Erie, Union Welsh Church.....	20 00
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**DELAWARE.**

Christiana Hundred, Christ Ch.....	45 43
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**KANSAS.**

Fullon, First Pres. Ch.....	3 40
Hebron, Pres. Ch.....	2 00
Topeka, First Meth. Ep. Ch.....	120 00

**LOUISIANA.**

Louisiana Conference, Meth. Ep. Ch.....	20 70
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**MASSACHUSETTS.**

Hatfield, Cong. Ch. and Society.....	38 77
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**MICHIGAN.**

Burr Oak, Meth. Ep. Ch.....	50
Muir, Pres. Ch.....	5 00
Victor, Meth. Ep. Ch.....	2 00

**MISSOURI.**

St. Charles, German Evangelical Churches....	57 08
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**NEBRASKA.**

Gibbon, Union Meeting.....	6 25
Salem, Pres. Ch.....	5 17

**NEW JERSEY.**

Pompton, Reformed Ch.....	30 08
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**NEW YORK.**

Genesee Conference, Meth. Ep. Ch.....	1 00
Mt. Morris, First Pres. Ch.....	7 60
New York, First Pres. Ch.....	396 05
Sandy Hill, Pres. Ch.....	9 00
Schodack, Reformed Ch.....	9 38
Vermillion and South Mexico, M. E. Churches	5 00
Warsaw, Cong. Ch.....	10 71
Waterford, Pres. Ch.....	4 37

**NORTH CAROLINA.**

Buffalo, Pres. Ch.....	6 50
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**OHIO.**

Gambier, Prot. Ep. Ch.....	50 00
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**OREGON.**

Columbia River, Meth. Ep. Conference.....	2 00
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**SOUTH CAROLINA.**

South Carolina Conference, Meth. Ep. Ch.....	47 60
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**TEXAS.**

Tehuacana, Cumberland Pres. Ch.....	7 50
Tilden, Congregation at.....	13 00
Texas Conference, Meth. Ep. Ch.....	21 05

**VIRGINIA.**

Virginia Conference, Meth. Ep. Ch.....	1 00
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970 54

**AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN GIVEN.**

Rev. J. S. Bludworth, Fairfield, Texas.....	10 00
J. D. Edington, Va.....	8 40
German Meth. Ep. Church, Le Mars, Iowa....	12 25
Rev. L. Tenney, Tanglewood, Texas.....	15 00
Hawaiian Evangelical Association, Sand. Isl.	253 79
Kansas Central Agency, Ks.....	147 09
Memphis and Shelby Co. Bible Society, Tenn.	338 50
Southwestern Bible Society, La.....	100 00

885 03



## AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Adair County, Mo.....	\$60 00	
Adams County, Ohio.....		\$24 00
Arapahoe County, Col.....		22 50
Alachua County, Fla.....		21 76
Bellevue Female, Ohio.....	42 47	
Beechwoods, Ohio.....	60 00	
Breckenridge County, Ky.....		25 00
Buffalo County, Neb.....		54 79
Buchanan County, Mo.....		82 50
Bristol, Tenn.....		19 68
Butler County, Iowa.....		9 82
Brooklyn and Vicinity, Iowa.....		43 51
Bandera County, Texas.....		17 70
Brooklyn City, N. Y.....		500 00
Church Hill Welsh, Ohio.....	12 04	18 21
Clark County, Ky.....	50 00	82 65
Cambria Welsh, Iowa.....	83 88	6 89
Columbus Welsh, Ohio.....	100 00	50 00
Clinton County, N. Y.....	100 00	
Columbus Welsh, Wis.....	225 00	21 00
Champaign County, Ill.....	5 00	50 00
Cotton Gin, Texas.....		26 79
Cayuga County, N. Y.....		62 43
Caes County, Mich.....		19 28
Carroll County, Ky.....		3 89
Coshocton County, Ohio.....		79 52
Central, Ark.....		34 05
Cabell County, W. Va.....		21 26
Clay County, Dak.....		22 25
Chatfield, Minn.....		52 23
Cedar Falls, Iowa.....		30 00
Chickasaw County, Iowa.....		12 90
California.....		135 46
Chattooga County, Ga.....		28 50
Carroll County, Ill.....		138 09
Dutchess County Female, N. Y.....		49 16
Dawson County, Neb.....		16 06
Duval County, Fla.....		37 80
Decatur, Ala.....		50 00
Delta and Vicinity, Ohio.....		42 00
Evart, Mich.....		3 51
Eureka Springs, Ark.....		7 45
Enfield Township, Ill.....		50 00
Floyd Welsh, N. Y.....	83 83	6 17
Fond du Lac County, Wis.....		124 86
Forest City, Ark.....		5 00
Fayette County, Ohio.....		50 00
Fayette County, Iowa.....		80 00
Garrard County, Ky.....		37 85
Goodhue County, Minn.....		7 00
Gold Hill, N. C.....		56 50
Grand Forks County, Dak.....		20 50
Gratiot County, Mich.....		20 02
Greene County, Ala.....		50 00
Holland Patent Welsh, N. Y.....	68 50	9 50
Hardin County, Ky.....		37 50
Humboldt, Tenn.....		26 00
Hope, Ark.....		4 65
Howard County, Ark.....		21 40
Hancock County, Ga.....		11 10
Hawaiian Evangelical Asso'n, S. I.....	1,260 30	
Iowa County, Iowa.....		1 45
Jackson County, Mich.....	5 00	
Johnson County, Mo.....		38 33
Jones County, Iowa.....		30 85
Jackson County, W. Va.....		56 87
Kenosha County, Wis.....	31 00	22 73
Lyon County Welsh, Ks.....	90 00	17 10
Livingston County, Ill.....	2 00	
Lewis County Welsh, N. Y.....	51 06	
Laurinburg, N. C.....		7 99
Lebanon, Ky.....		123 39
Lauderdale County, Tenn.....		56 00
Louisville and Vicinity, Ky.....		256 02
Mifflin Welsh, Wis.....	60 00	25 00
Macoupin County, Ill.....	5 00	
Medina County, Ohio.....	19 14	
Marion County, Fla.....	6 65	
Mercer County, Ill.....	30 00	79 20
McHenry County, Ill.....	36 50	
Massachusetts.....	180 00	1,820 00
Madison County, Iowa.....		100 00
McMinn County, Tenn.....		31 35
Mitnersville Welsh, Pa.....		15 00
Mason County, Ill.....		5 35

	Credited as Donation.	Credited on Account.
Mattoon, Ill.....		\$10 00
Marion County, Ks.....		15 22
Mahoning County, Ohio.....		246 78
Merrick County, Neb.....		44 35
Morris County, N. J.....		190 00
Mason County, W. Va.....		83 52
Mossy Creek, Tenn.....		17 62
Montgomery County, Iowa.....		70 00
Mississippi County, Mo.....		18 35
Nashville, Tenn.....		140 82
Oldham County, Ky.....		18 85
Owen County, Ky.....		11 80
Ohmsted County, Minn.....		35 00
Oregon.....		182 55
Oxford, Ala.....		10 85
Pettis County, Mo.....	30 00	13 86
Plymouth, Ohio.....	30 00	33 42
Putnam County Welsh, Ohio.....	8 44	17 56
Peoria County, Ill.....	30 00	29 00
Pittsburg Welsh, Pa.....		11 34
Port Sanilac Bible Committee, Mich.....		12 85
Plainview, Minn.....		26 45
Pennsylvania.....		3,439 08
Richardson County, Neb.....	6 80	114 07
Randolph Welsh, Wis.....	50 00	
Redding, Ct.....		6 25
Reno County, Ks.....		30 01
Reidsville, N. C.....		23 95
Rock Hill Bible Committee, S. C.....		25 68
Ramsey County, Minn.....		74 63
Rock Island County, Ill.....		200 00
Scranton Welsh, Pa.....	17 95	65 33
South Seneca, N. Y.....		8 53
Southwestern, La.....		100 00
Stark County, Ill.....		2 15
Steuben County, Ind.....		40 00
Starke Bible Committee, Fla.....		9 75
St. Louis, Mo.....		100 00
Sacramento, Cal.....		24 00
Salt Lake, Utah.....		52 00
San Marcos and Hays Co., Texas.....		53 23
San Antonio, Texas.....		50 55
Salem, Miss.....		5 75
Story County, Iowa.....		33 14
Sangamon County, Ill.....		6 32
Three Rivers, Mich.....	2 27	
Talladega County, Ala.....	24 05	25 00
Ulster County, N. Y.....	60 00	
Vanderburg County, Ind.....		200 00
Woodford County, Ill.....	10 00	20 00
Waukesha Welsh, Wis.....	220 53	54 42
Washington County, Ill.....	2 00	253 00
Will County, Ill.....	3 50	50 00
Wheeling and Ohio County, W. Va.....		225 00
Winnebago County, Wis.....		72 44
Wayne County, Mich.....		30 00
Weeping Water, Neb.....		96 85
Warren County, Tenn.....		10 40
Wake County, N. C.....		28 47
Watertown, Wis.....		34 10
White Hall, Ill.....		38 75
Williamson County, Texas.....		65 84
Wilcox County, Ala.....		20 00
Wyandot County, Ohio.....		99 29
Washington County, Iowa.....		140 00
Winona County, Minn.....		7 16
Yorkville Bible Committee, S. C.....		22 90
	\$1,852 61	13,500 85 — 15,353 46

Rev. John Hinton, D. S., Minn.....	17 72
Rev. George S. Savage, D. S., Ky.....	31 40
Rev. W. H. Vernor, D. S., Ark.....	29 00
Kansas Central Agency.....	27 60
Japan Agency.....	1,037 99
Mexico Agency.....	1,270 01
	2,413 72

## MISCELLANEOUS.

J. Burr Legacy Fund.....	526 90
Trade Sales.....	1,028 63
Retail Sales.....	1,637 96
Sales by Colporteurs.....	5,236 81
Rents.....	5,345 05
Record Subscriptions.....	2 23
Sundries.....	273 44

\$47,210 22



## OFFICERS OF THE AMERICAN BIBLE SOCIETY.

S WELLS WILLIAMS, LL.D.	.....President.
REV. EDWARD W. GILMAN, D.D.	} Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.	
REV. ALBERT S. HUNT, D.D.	
ANDREW L. TAYLOR.....	Assistant Treasurer.
CALEB T. ROWE.....	General Agent.

## DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

## BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

Bibles of all sizes in substantial and attractive bindings, at prices varying from *twenty-five cents to twenty-seven dollars*. Testaments from *five cents upwards*.

## DISTRICT SUPERINTENDENTS.

FIELD OF LABOUR.	NAME AND POST-OFFICE ADDRESS.
Alabama & West Florida..	Rev. B. F. RILEY, <i>Evergreen, Ala.</i>
Arkansas.....	Rev. W. H. VERNOR, D.D., <i>Little Rock, Ark.</i>
California & Nevada.....	Rev. JOHN THOMPSON, <i>Oakland, Cal.</i>
Georgia & Florida.....	Rev. J. L. LYONS, <i>Jacksonville, Florida.</i>
Illinois & West'n Indiana..	Rev. E. G. SMITH, <i>Morrison, Whitesides Co., Ill.</i>
Iowa.....	Rev. O. J. SQUIRES, <i>Mt. Vernon, Iowa.</i>
Kansas.....	Rev. J. J. THOMPSON, <i>Topeka, Kansas.</i>
Kentucky & Tennessee...	Rev. GEO. S. SAVAGE, M.D., <i>Covington, Ky.</i>
Michigan & Wisconsin....	Rev. GEORGE M. TUTHILL, <i>Kalamazoo, Mich.</i>
Minnesota & Dakota.....	Rev. JOHN HINTON, <i>Faribault, Rice County, Minn.</i>
Missouri.....	Rev. EDMUND WRIGHT, <i>St. Louis, Mo.</i>
Nebraska, Colorado, & Wyoming.....	Rev. GEO. W. WALN WRIGHT, <i>Blair, Neb.</i>
North & South Carolina..	Rev. C. H. WILEY, D.D., <i>Winston, Forsythe Co., N. C.</i>
Ohio & Eastern Indiana...	Rev. E. S. GILLETTE, <i>Cleveland, Ohio.</i>
Oregon & Wash. Ter.....	Rev. P. C. HETZLER, <i>Salem, Oregon.</i>
Texas.....	Rev. WILLIAM B. RANKIN, <i>Austin, Texas.</i>
Utah, Idaho, & Montana..	Rev. H. D. FISHER, D.D., <i>Salt Lake City, Utah.</i>
West Virginia.....	Rev. WALTER R. LONG, <i>Wheeling, W. Va.</i>

## NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society *that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

## DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

## FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.

## REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly *their cheaper publications*, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the *Auxiliary Societies* within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

## BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1883, will be **30 cents** a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.